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constituting one of the "sources" of the subject, it is by no means beyond the reach of the average educated reader.

T. J. McC.

GEHIRN UND SEELE. Ein Vortrag gehalten bei der 66. Versammlung deutscher Naturforscher und Aerzte in Wien am 26. September, 1894, von *August Forel*, Professor an der Universität Zürich. Bonn: Emil Strauss. 1894. Pp. 32. Price, M. 1.

The attitude of the myriad workers in the broad domain of modern knowledge, although professedly directed at a common goal, is mostly one of narrowness and hostility, due to mutual misunderstandings. The highest ideals of humanity as incorporated in philosophy, religion, science, ethics, and æsthetics, which are parts only of a harmonious whole, are rent with passions and prejudices, and appear to the dispassionate spectator as mere caricatures of their higher selves. It is to compose these misunderstandings, and to correct this disfigurement that Professor Forel has attempted in the above brief address to throw what light he can on one of the most significant and most knotty of ancient differences, the relation between the brain and the soul. His attempt is made in the form of a *résumé* of the most recent researches in cerebral and nervous physiology with the addition of philosophical criticisms based mainly on the work of Kant and Spencer. He has taken a broad view of the questions and looked at them in their widest significance, making a strong appeal for the recognition and emphasis of their ethical and religious consequences. Especially does he insist upon the necessity of a philosophical elaboration of the results of science, claiming that such results have no significance except as related to the organic whole of knowledge. His reflexions show, he thinks, how intimately the study of the human cerebral soul is connected with all branches of human knowledge, and how eminently fitted it is to guard thinkers and inquirers against the dangers of narrowness and error. They lead, moreover, to a monistic view of the world capable of reconciling true religion and ethics with science, and constitute powerful weapons against the increasing social decadence of the age. The reputation of the author makes the recommendation of this brief pamphlet superfluous; it need only be said that students of all branches will find here important and suggestive hints on a variety of topics.

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WEGWEISER ZU EINER PSYCHOLOGIE DES GERUCHES. By *Dr. phil. Carl Max Giessler*. Hamburg and Leipsic: Leopold Voss. 1894. Pp., 79.

The author emphasises the difficulties which attend experiments with the organ of smell, which in its present neglected state does not seem very well fitted for the reception of delicate olfactory impressions. Disclaiming the intention of writing a complete psychology of smell, he discusses the effects of olfactory impressions upon the mental and physical life of individuals, showing that the psychical life of whole classes of lower orders of animals is bound up with their sense of smell, and that for the spiritual life of man the sense of smell is of an importance not to be under-

rated, as also that it exercises a great influence upon the mental development, being a factor hitherto much neglected. This is partly shown by the isolation which has been gradually effected, of all trades, professions, and duties from which disagreeable odors emanate. These considerations lead to a classification of smells, in this respect, as idealising and disidealising. Idealising smells are important factors in the development of the soul. The author finds a corroboration of his view in the biblical story of Creation, where God blew the breath of life into man's nostrils instead of into his mouth, *wherefore* man became a living soul. But on this point the author has evidently mistaken the connexion of the two facts. μ .

ÆSTHETIC PRINCIPLES. By *Henry Rutgers Marshall, M.A.* New York and London : Macmillan & Co. 1895. Pages, 201. Price, \$1.25.

In his larger treatise, *Pain, Pleasure, and Æsthetics*, published a short time ago, Mr. Marshall gave the technical and psychological foundations of his new views on the theoretical principles of æsthetics. He has sought to put together now in this smaller work his more general and more interesting results and such as are of most *practical value* in reference to the study of æsthetics. It is written in a popular style and appeals to less critical and less learned readers. The book covers six chapters. In the first and second chapters the author studies the nature of æsthetic effect in the observer; in the third chapter, the nature of the impulse that compels the artist to undertake his work; in the fourth chapter, the nature of the critical act and of the standards used when we assume the critical attitude; in the fifth and sixth, algedonic æsthetics, including negative and positive principles. Mr. Marshall writes a plain and simple English and has mingled with his æsthetical expositions numerous moral and artistic reflexions of great value. His book deserves to find a wide circle of readers, and, harmoniously with its subject, has received a pretty and appropriate external dress. The substance of the work was delivered as a course of lectures under the auspices of the Trustees of Columbia College, New York.

T. J. McC.